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CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, DECEMBER 21, 1821. No. 19.

UNITARIAN EXPOSITOR—No. III.

On the use and meaning of the phrase "Holy Spirit."

There is, perhaps, no term or phrase of frequent occurrence, in the New Testament, with which readers in general are more perplexed, and concerning the meaning of which they feel more doubtful, than that of "*holy ghost*," or "*holy spirit*." We see the words printed in our bibles, and in other books, in capitals, or with capital initials, and it gives us the impression of a person or agent of high dignity; at the same time that the connexion in which it stands, and the scope of the passage, often assure us, that a person cannot be intended.

Two observations occur, in the outset, in our examination into the use and meaning of *holy spirit*, in the writings of the New Testament.—The first is that we find several other forms of expression—such as *spirit of God*, *spirit of the Lord*, *spirit of Christ*, and *spirit* alone, to be used in the same sense as *holy spirit* or *holy ghost*.—The following is an example in which three of the above phrases are in a single sentence used, to mean the same thing, whatever it be, as the "holy ghost," which is in other passages often represented to be in Christians, and to dwell in them. Rom. viii. 9. "Ye are not in the flesh, but in the *spirit*, if so be that the *spirit of God* dwell in you: now if any man have not the *spirit of Christ*, he is none of his. But if Christ be in you, &c."

The second observation is, that we do not find the phrase in question, nor either of the synonimous phrases, to have one uniform sense in which it is always used. On the contrary, we soon discover, when we come to read with a careful attention to its use, that it has several meanings, which, in each case, are to be learned only from the connexion in which it stands, and the scope of the passage in which it is found.

This observation will be supported by mentioning a few of the several senses, in which it may be shewn that the *holy spirit* and other parallel phrases, are used by the sacred writers.

I. In the first place, each of the phrases in question is sometimes used for *God himself*.—The true meaning, in this use of it, the more readily occurs on accouni of its analogy to a similar mode of expression, which we have in constant use. I mean *the spirit of a man*. Now, by the *spirit of a man*, or *a man's spirit*, no one ever dreams of any thing else being intended but the *man himself*. "I am glad," said Paul to the Corinthians, (1 Cor. xvi. 17, 18.) of the coming of Stephanas, Fortunatus, and Achaiacus, for they have refreshed *my spirit* and *your's*."—That is, they have refreshed *me* and *you*. Equally obvious is the meaning of the following texts: (Gal. vi. 18.) "The grace of our Lord Jesus Christ be with *your spirit*." (2. Tim. iv. 22.) "The Lord Jesus Christ be with thy spirit," *i.e.* be *with thee*. Again, (1 Cor. ii. 11.) "What man knoweth the things of a man, save the *spirit of a man*, that is in him?" In this, as in the preceding instances, we are at no loss what we are to understand by the *spirit of a man*. It is the man himself. Now, when, proceeding in the use of the same language, he says in the following verse, "even so the things of God knoweth no one, but the *spirit of God*;" can there be any doubt, whether he applies the same language in a similar manner, meaning by it, none but *God himself* knoweth them?

This use of *holy spirit* and *spirit of God*, we meet with not unfrequently in the Old Testament. (Psalm cxxxix. 7.) "Whither shall I go from *thy spirit*?" i. e. from *thee*; for he immediately adds;—"If I ascend up into heaven, THOU art there." The prophet Isaiah, (lxiii. 10.) speaking of the ingratitude of the people of Israel to God for their distinguished blessings, says, "They rebelled and vexed *his holy spirit*." By comparing this passage with others, in which the same conduct is referred to, we are left at no loss in what sense we are to understand *his holy spirit* here. Thus in the history of the transactions, (Num. xiv. 11.) we learn, that when the Israelites, hearing the report of those, who had been sent forward to search the land of Canaan, were on the point of revolting, and returning back to Egypt, "The Lord said unto Moses, how long will this people provoke *me*?" And in the Psalms which were composed in reference to these same transactions, in which this spirit of ingratitude and rebellion, which burst forth on several occasions, is alluded to; it is said, (Psl. lxxviii. 56.) "They tempted and provoked the *Most High God*." (Psl. xcv. 9.) "Your fathers tempted *me*, provoked *me*, and saw *my works*." These passages are evidently parallel, and intended to convey the same meaning. The historian, the sacred poet, and the prophet, referring to the same transaction, unquestionably meant to represent *the same person*, as the object of it, by the several terms, *Jehovah*, *Most High God*, and *his holy spirit*.

That this is the most usual meaning of *the spirit of God* in the Old Testament, I believe, will hardly admit a question. It is also as uniformly the meaning of *my spirit*, *his spirit*, and *thy spirit*, whenever they occur in reference to God. When God speaks of *his spirit*, we have as little apprehension that another person, distinct from the speaker, is intended, as when a man speaks of his spirit. Nor is this use of *the spirit of God*, and the *holy spirit* confined to the Old Testament. Very clear and decisive instances of this occur in the New. "Know ye not, says Paul, (1 Cor. vi. 19.) that your body is the temple of the holy ghost?" That by the *holy ghost* is here meant *God* himself, appears from two or three parallel passages. (1 Cor. iii. 16.) "Know ye not that ye are the temple of *God*?" (2 Cor. vi. 16.) "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them."

2. There is, in the second place, a class of texts, in which the phrases in question appear to be used, not to express the *person* of God, as in the preceding cases, but the *power* of God, his *wisdom*, his *will*, or his *command*. (Mich. ii. 7.) "Is the *spirit* of the Lord straitened?" (Is. lix. 1.) "Behold the Lord's *hand* is not shortened, that it cannot save." These texts are evidently parallel, intended to express the same meaning. There can be no doubt that the former prophet, by the *spirit of the Lord*, meant the same, as the latter did by the *Lord's hand*; viz. *his power*. Is the power of Jehovah restrained?

In one of the eloquent replies of Job, (xxvi. 12, 13.) a remarkable instance occurs, in which, speaking of the majesty of God, and his wonderful works, the turn of expression is varied four times, without changing its meaning, in a single sentence. "He divided the sea by his *power*, and by his *understanding* he smiteth through the proud: by his *spirit* he hath garnished the heavens, his *hand* hath formed the crooked serpent." The intelligent reader needs no comment on this passsage. He understands the same divine operation to be expressed, and not four distinct persons to be intimated, by the several terms *power*, *understanding*, *spirit*, and *hand*. In a similar manner, in the following passage, (Psl. xxxiii. 6.) "By the *word* of the Lord were the heavens made, and all the host of them by the *breath*, or *spirit*, of his mouth,"—he understands the *word*, in one part of the sentence, and the *breath* or *spirit*, in the other, to mean the same thing, viz. that divine energy by which all things were brought into being. It may be proper, however, to inform the reader, unlearned in polemic divinity, that this interpretation is not assented to by all. Some have discovered in this text the three persons of the trinity: the first person, the Father, designated by the term *Lord*, or *Jehovah*; the second, or the Son, by the *word*; the third, or the *Holy Ghost*, by the *breath*, or *spirit*.

Whether such interpretations are calculated to do honour to the scriptures, the common sense of sober inquirers will determine.

Our Saviour, reasoning with the Jews respecting his authority as a divine teacher, and the power by which he wrought miracles, said to them, (Matt. xii. 28.) "If I cast out demons by the *spirit* of God, then is the kingdom of God come unto you." By another Evangelist, (Luke xi. 20.) he is represented, on the same occasion, as saying, "If I with the *finger* of God cast out demons, no doubt the kingdom of God is come upon you." The two forms of expression, then, *spirit of God* and *finger of God*, were understood by the Evangelists to mean the same thing. What that meaning was, we learn from our Saviour, when he said on another occasion, (John xiv. 10.) "The *Father* that dwelleth in me, he doth the works." We have it confirmed also by Peter, in his speech on the day of Pentecost. (Acts ii. 22.) "Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders, which *God did* by him." The *spirit of God* then, and *the finger of God*, were the *power of God*, or God himself, the Father, dwelling in Jesus Christ.

Similar examples of the use of the *spirit of God* for the *power of God*, might be multiplied. One more only shall be mentioned. (2 Cor. iii. 3.) "Ye are the epistle of Christ, ministered by us, written not with ink, but with the *spirit* of the living God; not in tables of stone, but in fleshy tables of the heart." The allusion in this text is to the two tables received by Moses on Mount Sinai, on which were written the ten commandments. Now turning to the account of this transaction in Exodus and Deuteronomy, (Ex. xxxi. 18, Deut. ix. 10.) we find them there declared to be written with the *finger of God*. The Apostle therefore probably meant the same thing, when he said, written by the *spirit of God*. Each was intended to express an effect produced supernaturally, by the power of God himself.

3. The terms under consideration are used, again, sometimes to express a single gift or endowment, such as, *power*, *wisdom*, *courage*, or *skill* in some art,—whether properly miraculous, or only possessed in an extraordinary degree, so as to qualify the person for some special office or service. Thus is the bodily strength of Sampson spoken of, and the impulse by which he exerted it;—the valour and intrepidity of Othniel, of Jephtha, and of Gideon, in conducting the armies of their country, and delivering it from the power of its enemies. In each instance it is said, the spirit of the Lord, came upon him. (Judges xiv. 5, 6. iii. 10. xi. 29. vi. 34.)

A similar mode of expression is applied to Moses and Joshua in reference to the wisdom and skill, with which they conducted the nation, administered its affairs, and settled it in the promised land. Particularly, when the seventy elders were appointed to relieve Moses from a part of the burden of Government, of which he complained, as being greater than he could bear. (Num. xi. 16, 17.) "The Lord said unto Moses, I will take of the *spirit*, which is upon thee, and will put it upon them." There can be no doubt, I think, what is here meant. It was not, that something was literally to be taken from Moses on that occasion, and given to the elders who were to be his assistants; nor that an exalted person or being was to depart from him, and reside in them. They were to be qualified for the office to which they were to be appointed, and fitted for its duties, by possessing talents resembling his; by being endowed, as he was, with eminent wisdom, integrity, meekness, and impartiality.

Another instance of a similar application of the phrase *spirit of God*, occurs in the account we have of the designation of persons to construct the tabernacle and its furniture. It is applied to that ingenuity and mechanical skill, by which Bezaleel and Aholiab were qualified to superintend the work, and to understand all the directions, and to execute the commands, which Moses had received. It was said, (Ex. xxxi. 1. 7.) "That they were filled with the *spirit of God*, in wisdom, and in knowledge, and in all manner of workmanship, to devise cunning work in gold, and in silver, and in brass, in cutting of stone, in carving of wood, in the work of the engraver, the weaver, and the embroiderer." Expressions of similar import are also applied to all those, whom they were directed to teach the skill which they possessed in these arts, and to employ as assistants in executing the work. (Ex. xxxvi. 1, 2.)

In the writings of the prophets, the expressions continually occur of "giving, sending, pouring out the *spirit of God*," not in such a manner as to lead to the thought, that a person is intended: but sometimes to express the grant of a gift, power, privilege, or blessing, and sometimes a disposition produced, temper imparted, or change of moral character.

A similar application of the language and terms in question runs through the New Testament. They are used to express the power, by which our Saviour performed miracles in proof of his divine mission; and the powers and gifts also, which were imparted to his Apostles after his ascension, by which they were qualified to go forth into the world, with knowledge and courage to execute their commission, and with supernatural powers to support their claims as divine messengers; to prove (John xvii. 18.) that they were sent into the world by Christ, as he was sent into the world by the Father.

What was meant by the promise of the *Comforter*; (John xvi. 7.) the *holy ghost* with which they were to be baptized; (Acts i. 5.) they learned, when they found themselves, after the ascension of their master, endowed with supernatural powers. By these *powers*, sometimes denominated the *spirit of God*, sometimes the *spirit of Christ*, sometimes the *holy spirit*, they were qualified for the work to which they were appointed, that of converting the whole world to the christian faith.

In express allusion to the effusion of miraculous powers thus to take place afterward on the day of Pentecost, the Evangelist John had said, (in explanation of a declaration of our Saviour,) that "he spake it of *the spirit*, which they that believe on him should receive; for," adds he, "the *holy ghost* was not yet given, because that Jesus was not yet glorified." (John vii. 39.) i. e. those miraculous powers, which were exercised by the apostles at the time when he wrote, were not yet in existence, had not yet been bestowed, were not to be bestowed, till after the ascension of their master. So also, when the christians whom Paul found at Ephesus, in answer to his question, whether they had yet received the *holy ghost*, replied, that they "had not even heard, that there was a holy ghost;" their meaning was, that they had not heard of the existence of those miraculous powers; for it is added, "when Paul laid his hands upon them, the *holy ghost* came upon them, and they *spake with tongues*."

The following extract from a fast sermon, by the late Rev. Newcome Cappe, in which he alludes to the religious freedom of the new world, and to the probable progress here of a purer reformation,—was quoted by Mr. Erskine on the famous trial of Paine. It was introduced by him as part of a sermon written by a person of great eloquence and piety, who, says he, "looks forward to an exemption from the intolerable grievances of our old legal system, in the infant establishment of the new world."

Quotation from the Sermon.

"It may be in the purposes of Providence, on yon western shores, to raise the bulwark of a purer reformation than even Britain patronized; to found a less burdensome, more auspicious, stable and incorruptible government than ever Britian has enjoyed; and to establish there a system of law more just and simple in its principles, less intricate, dubious and dilatory in its proceedings, more mild and exquitable in its sanctions, more easy and more certain in its execution; wherein no man can err through ignorance of what concerns him, or want justice through poverty or weakness, or escape it by legal artifice, or civil privileges, or interposing power; wherein the rule of conduct shall not be hidden or disguised in the language of principles and customs that died with the barbarism which gave them birth; wherein hasty formulas shall not dissipate the reverence that is due to the tribunals and transactions of justice; wherein obsolete prescripts shall not pervert, nor entangle, nor impede the administration of it, nor in any instance expose it to derision or to disregard; wherein misrepresentation shall have no share in deciding upon right and truth; and under which no man shall grow great by the wages of chicanery, or thrive by the quarrels that are ruinous to his employers."

A short time before Dr. Priestley emigrated to this country, he was instrumental in forming a society in London, called "The Unitarian Society for promoting Christian knowledge, and the practice of virtue by the distribution of books." The objects of this society were, first, to diffuse correct views of Christian doctrines, and secondly to form a bond of union amongst those who profess the Unitarian faith. Many other institutions of this description have since sprung up in different parts of England. Amongst these institutions, the most conspicuous, is that called the "Unitarian Fund," &c The following account of the origin and object of this institution, is taken from the "History of Unitarianism in England" in our last number. Instead of simply referring our readers to it, we insert it again in the present number, for the purpose of turning their thoughts more effectually to the valuable objects of the institution.

"The trinitarian controversy, heretofore engrossed by the learned, having passed into the humbler classes of society, by the instrumentality of tract societies, in the distribution of books, it soon became necessary that the pulpit should be made to co-operate with the press, and some measures adopted for the relief of such societies and individuals as became sufferers by an open renunciation of the popular creeds. Accordingly, an association was formed in 1806, called "The Unitarian Fund for the Promotion of Unitarianism, by means of popular Preaching." The objects of this society are, first, to afford aid to congregations, whose means are inadequate to a regular administration of the ordinances of religion; secondly, to maintain a body of itinerant preachers, whose office it is to expound the scriptures to the people upon Unitarian principles; and, thirdly, to provide for such ministers as have been reduced to want by a public profession of Unitarian sentiments. This institution has tended more than any other to combine and animate the efforts of English Unitarians. By its aid, the pure truths of the gospel have been widely proclaimed. Zealous and able missionaries have traversed England and Wales. Scotland, also, has been the field of their labours, where several Unitarian churches have been planted, and a powerful impulse has been imparted to the progress of truth."

In the Christian Reformer we have the following brief account of the

Fifteenth Anniversary of the Unitarian Fund.

The General Meeting of this Society was held on Wednesday, June 13, at Mr. Fox's chapel, in Parliament Court. The introductory services were conducted by Mr. Acton, of Walthamstow, and Mr. Madge, of Norwich. Mr. Hincks, of Exeter, preached the sermon, from 1 Tim. ii. 4, in which he powerfully defended and zealously urged the objects of the society. His discourse was by an unanimous vote requested for publication. The Report of the Committee embraced the usual topics, together with some interesting circumstances of foreign correspondence; but we need not say more of it, as it will be laid before the public. The proposal of Mr. Wright's mission to America was discussed, and withdrawn. That gentleman is now engaged in a tour in Lancashire, Westmoreland, Cheshire and Staffordshire. The dinner was held as usual at the London Tavern. Upwards of 330 gentlemen met on the occasion. Mr. William Smith, the Member of Parliment for Norwich, was in the chair. Various speeches were made on the objects of the society and kindred topics; and the Secretary, Mr. Fox, delighted the company with one of the most eloquent addresses ever delivered. A great many benefactions and new subscriptions were announced by the treasurer, and looking back at the anniversary we feel justified in pronouncing, that the society never promised more usefulness nor indeed ever exhibited so bright a prospect.

Unitarian Association.

The Annual Meeting of this Society was held at the London Tavern, on Thursday the 14th instant: Mr. Rutt in the chair. An interesting report was laid before the meeting, and was ordered to be printed and stitched up with the Monthly Repository. The society has already proved its great utility, and especially in cases relating to the Trust Deeds of chapels, which make but little figure in a report, and which indeed cannot always be publicly reported with propriety. An unanimous resolution was adopted at the meeting to recommend to congregations to prepare petitions on the subject of the Marriage Law, to

be presented to Parliament early in the next session; and another to promote and concur in measures for procuring the repeal of the Corporation and Test Acts; acts of silent persecution framed to ensnare conscience

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The following prayers were composed by the celebrated Sir William Jones. No one, we think, can read them without having his pious emotions enlivened, his reverence for God increased, and his views of the divine works and government enlarged and elevated.

Composed May, 1782.

"Eternal and incomprehensible mind, who by thy boundless power, before time began, created innumerable worlds for thy glory, and innumerable orders of beings for their happiness, which thy infinite goodness prompted thee to desire, and thy infinite wisdom enabled thee to know! we, thy creatures, vanish into nothing before thy supreme majesty. We hourly feel our weakness; we daily bewail our vices; we continually lament our folly; thee only we adore with awful veneration; thee we thank with the most fervent zeal; thee we praise with astonishment and rapture: to thy power we hourly submit; of thy goodness we devoutly implore protection; on thy wisdom we firmly and cheerfully rely. We do but open our eyes, and instantly we perceive thy divine existence; we do but exert our reason, and in a moment we discover thy divine attributes: but our eyes could not behold thy splendour, nor could our minds comprehend thy essence: we see thee only through thy stupendous and all perfect works; we know thee only by that ray of sacred light, which it has pleased thee to reveal.

Nevertheless, if creatures too ignorant to conceive, and too depraved to pursue the means of their own happiness, may, without presumption, express their wants to their Creator; let us humbly supplicate thee to remove from us that evil, which thou hast permitted for a time to exist; that our ultimate good may be complete, and to secure us from that vice which thou sufferest to spread snares around us, that the triumph of virtue may be more conspicuous. Irradiate our minds with all needful truth; instil into our hearts a spirit of general benevolence; give understanding to the foolish; meekness to the proud; temperance to the dissolute; fortitude to the feeble hearted; hope to the desponding; faith to the unbelieving; diligence to the slothful; patience to those who are in pain; and thy celestial aid to those who are in danger: comfort the afflicted; relieve the distressed; supply the hungry with salutary food, and the thirsty with a plentiful stream. Impute not our doubts to indifference, nor our slowness of belief to hardness of heart: but be indulgent to our imperfect nature, and supply our imperfections by thy heavenly favour. Suffer not, we anxiously pray, suffer not oppression to prevail over our innocence, nor the might of the avenger, over the weakness of the just. Whenever we address thee in our retirement from the world, if our prayers are foolish, pity us, if presumptuous, pardon us; if acceptable to thee, grant them, all-powerful God, grant them! And as with our living voice, and with our dying lips, we will express our submission to thy decrees, adore thy providence, and bless thy dispensations,—so in all future states, to which we reverently hope thy goodness will raise us, grant that we may continue praising, adoring, venerating, worshipping thee more and more, through worlds without number, and ages without end."

Composed during a sickness, 1784.

"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant: but if thy wisdom has willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy, declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

TESTIMONIES OF THE FOREFATHERS OF NEW ENGLAND, IN FAVOUR OF CHRISTIAN CHARITY AND AGAINST ILLIBERALITY AND BIGOTRY.

Continued from p. 70.

No. III.

"*A letter from some Noncomforming Ministers to their Christian friends, touching the reasons of their practice.*" 1701.

To the fourth edition is a preface, by the Rev. INCREASE MATHER, which has this remark—"This excellent letter of some aged nonconforming Ministers reprinted herewith, needs no commendation from any man, much less from me. The judicious writers of it have kept to the argument in hand without any indecent reflections on those whom they differ from. Christians should give a *reason* of their persuasion in matters of religion. Why should not Dissenters be allowed that liberty? We know that the ancient doctors of the Church, such as Justin Martyr, Tertullian, and others, have published their *Apologies*."

"The first eminent Pastors and Teachers of churches were, as became them to be, well studied in disciplinary controversies, and the people also well instructed therein. *That generation* is now gathered to their fathers, not any of them remaining. The *present generation* may see in what is here published, what were the reasons of their father's being noncomformists: for they were the same with those which cause the nonconformity of the present Dissenting brethren in Great Britain and Ireland.

"I could not but concur with my reverend brethren that the reprinting this letter would be a service for the churches in New England, and a means to establish the present generation in those principles which their predecessors lived and died in the profession of.

"This being committed to the press in Boston, it has been thought proper for me to write a few preparatory lines, since I am now myself an aged nonconformist minister, having been (however unworthy) a public preacher of the gospel for more than four and fifty years, first in England, where I was a sufferer for my nonconformity, but mostly in New England. I am hastening out of the world. May my dying advice be of any weight, I would say to the dear people of New England—"*Remember how you have received and heard, and hold fast.*"

"We receive Christ in all his offices, and build on him alone for salvation. We labour that our faith may *work by love* to Him and all his. We delight to serve any of his disciples for his sake *however differing from us*; and, as we have opportunity, we rejoice to hold communiou with them, so far as we can to edification and without sin. p 26.

"To sweeten all your meetings, let a humble, peaceable, loving spirit rule you therein, Rom. xii. 9, 10, 16, 1 Pet. ii. 22. Beware of heart alienations, and all occasions thereof; and let no man lift up himself in contempt of others. Strife and discord often happen through small diversities of opinion or practice; wherefore, avoid such diversity when you can, and where that cannot be, see that no grudge or disunion grow thereby. 1 Cor. i. 10. Phil. i. 27, ii. 1, 2, 3. There are scornful and turbulent spirits that sow discord by violent zeal for some party, and fancy, and by tale bearing: beware of all such practices in your assemblies, which would create a mutual strangeness, distance, or jealousy ,and destroy all your comforts. Rom. xvi. 17. 2 Thes. iii. 6. You will preserve the peace and presence of God with you, by a humble, condescending carriage, and great self denial. Do not, therefore, willingly give offence to the poorest or weakest, but pay them all due honour. Rom. xv. 1, 2. Undissembled humility is a great ornament, and beautifies a christian to all beholders; it makes him shine like Christ himself. Wherefore follow him therein, and be ready to treat the meanest christian as Christ was wont to do, or as you would treat Christ himself. A haughty spirit and behaviour is certainly of the devil, and expels the God of peace and the peace of God, and grieves the blessed comforter. James iv. 6, 7. Ephes. iv. 30, 31. Appendix, p. 58.

"Perhaps there is some vanity among you that dissent from the public establishment; and so there is among conformists and among papists too. So little cause have either of them to upbraid us for our smaller diversities, who agree with all sound Protestants in the great substantials of doctrine and worship. Alas! man's understanding and judgment is dark and weak; all sorts of men shew this upon all occasions, though every party is apt to forget it in their arguing against others, and thereupon are dogmatical, scornful, censorious, and call names. But we warn you to know and consider yourselves, and then you will more easily bear with the darkness, errors, and infirmities of others: and wherein your sentiments cannot agree, (as about modes of discipline, or some circumstances of administering sacraments) leave them to the Lord's persuasions. You desire forbearance from others; what a shame, then, would it be for you to be rigid and narrow spirited! take heed, therefore, of the evil which you so justly blame in some, viz. *devising and exacting human terms of Church communion.* Whom the Lord Jesus receives, you may not reject, though he may vary in some small opinions. Christ himself, and not you, must direct the qualifications of church members. If, therefore, you have any distinguishing opinion, make not that *a condition of communion*; prefer no man merely for embracing that; and refuse no humble, serious christian for not being fond of your darling. "In Christ Jesus circumcision availeth nothing, nor uncircumcision, but faith that worketh by love." Gal. v. 6. 1 Cor. vii. 19. "Why dost thou judge thy brother? or why dost thou set at nought thy brother?" i. e. for not being exactly of thy mind or humour. Rom. xiv. 10. What is become of catholic, generous love, if we must have so many sorts of churches as we have differing opinions? surely God's children must, and may be, of one heart, though they cannot yet see all with one eye." p. 65.

IV.

"To tolerate, or to desire a toleration of damnable heresies, or of subverters of the fundamentals of faith, or order, were an irreligious inconsistency with the love of true religion; but to bear with one another in lesser differences, about matters of a more difficult and controversial nature, and more remote from the foundation, and wherein the godly-wise are not like-minded, is a duty necessary to the peace and welfare of religion, while we are in the state of infirmity.—In such things, let not him that practiseth despise him that forbeareth; and let not him that forbeareth judge him that practiseth, for God hath received him."—Synod, 1662. Pref. p. 4.

V.

Rutherforth's due Right of Presbyteries.—London, 1644.

In page 640, he says "the antient pastors of the churches in New-England were of the opinion that *to fetch expositions of the word from* confessions of faith, or decrees of councils, *is dangerous.* And in their answer to this question sent to them from old England, viz.: "What means have you to preserve unity and verity?" they answer—"We have the scriptures: but we think a platform of doctrine and discipline, or a confession of faith may be made by any church or person; but a platform *to be imposed* on ourselves or others, *as a binding rule of faith and practice* so that all men *must* believe and walk according to that platform without adding, altering, or omitting, *we doubt whether such be lawful or convenient.*"

VI.

Rev. SAMUEL WILLARD, pastor of the Old South in Boston, and afterwards vice president of Harvard College, in a sermon entitled "the sinfulness of worshipping God with men's institutions," 1691, has the following remarks.

The text is Math. xv. 9. "In vain do they worship me, teaching for doctrines the commandments of men."

"Here observe the subject matter about which this sin of introducing human institutions into, and making them parts of divine worship, was conversant, *the commandments of men*, that is, men's inventions, by which he doth not understand civil laws respecting civil government, for they were not wont to be men's texts to preach upon; and as for the authority of Rulers to enact such laws, Christ never called it in question: nor can he yet intend the civil sanctions which are put upon Divine institutions by human authority, for this also is to be accounted warrantable as well from scripture precept as the example of godly rulers in all the ages of the church of God; but that which he intends is *things devised by men, and imposed as parts of worship, which are no where commanded by God:* such a thing was this under debate, viz. the washing of hands before meat.

"2. The sin wherewith our Lord chargeth them on this account, *teaching doctrines.* The word translated *teaching* is used in the New Testament for *preaching the gospel;* and the word translated *doctrines*, is used for the *articles of religion;* it therefore intends a preaching of these up as matters of conscience, and binding them upon men as duties incumbent upon them, upon whatever pretext. They were the Scribes and Pharisees whom our Saviour had now to do withal, who pretended to be teachers of others; it was therefore a special sin they were under the guilt of, that they bound these burdens on men's consciences, by pleading men's authority to make traditions and impose them upon others; but he also insinuates that, as it was their sin to teach such things to the people, it was no less a sin in others to receive and practice according to such teachings; for this whole discourse is brought in to justify his disciples for non compliance with them, and himself for prohibiting them to do so. p. 4.

"If the thing be from God, then he hath signified his mind about it in the Scripture, and that in particular; for he hath no where by any general indulgence given away this liberty of his to any other authority in the world to have dominion of the consciences of men or to give rules of worship; but hath, on the other hand strongly prohibited it, and severely threatened any that shall presume to do it. If then any such derive from men, let them shew their authority, if they expect them to be entertained. Hence it follows that there is nothing to be received by us on this account but what hath God's seal affixed to it. It is therefore enough to set us down resolved against any such thing if we can say *there is a silence about it in the Scripture*, that, *God hath no where commanded it in his word, either expressly, or by just and necessary consequence—it is no order of his devising.*—Scripture silence about any tradition gives it a full condemnation, whatever pleas men may bring for the justification of it: although they may pretend that it is very profitable; that many have been edified by it; that it is a very prudent way to secure the interests of religion; that many wise, holy, and learned men have pleaded for and practised it; that there is much decency in it, and the thing in itself is no ways harmful: all this is fully answered with that one word, God *hath spoken nothing about it.* Heb. vii. 14. *It never entered into his heart to enjoin it.* Jer. vii. 31.

"This may put us upon asking whether God manageth no part of his controversy with us upon this account.—It may be, there are traditions, grown by custom into ordinances, gotten at least into some of our churches which can shew no warrant under Christ's hand to authorize them, and yet it hath been an offence not to comply with them and cry them up. Hath there not been too much of a pinning our faith on the credit or practice of others, attended on, with a woful neglect to know what is the mind of Christ in it? This I am sure of, that an aspiring mind is natural to man, and will be stirring whilst there is corruption in us; and this is greatly delighted in tampering with things that are above us, and particularly to be patching in Religion." 26.

"Be then exhorted to avoid this sin.—Except we do thus we shall directly vacate our Fathers' design in planting this wilderness. It is certain that their errand hither was *to sequester themselves into a quiet corner of the world where they might enjoy* CHRIST'S UNMIXED INSTITUTIONS, AND LEAVE THEM UNCORRUPTED TO THEIR POSTERITY. Now if this design of theirs was unworthy of them, and reproachful to their names, let it then be buried with them and forgotten, and no more mention made of it to stain their memories withal: but if it were worth their parting with so many comforts and conveniences of a pleasant land, in which they enjoyed a considerable share, and the exposing of themselves to the suffering of so many hardships and almost unconquerable difficulties of an uncultivated desert, and so many discouragements cast in their way, which were in themselves very ungrateful to the minds of men; let us not cast this reproach upon it and them, which we shall certainly do if we depart from the strict avoidance of whatsoever doth not derive from the precept of God and appointment of Jesus Christ. In every such act we call them fools, and this will rise up in judgment against us another day." p. 28.

The following communication, the receipt of which was sometime since acknowledged, was deferred at the time, partly to make room for other communications of a less general nature, and its publication has since been delayed on account of the manuscript having been for a time mislaid.

For the Christian Register.

Mr. EDITOR—Having become convinced from much observation and reflection that it is the natural tendency of liberal christianity, to purify and improve the hearts, and exalt the characters of those who are governed by its principles, I cannot but express my surprise and regret that this holy faith, is not inculcated with greater zeal and earnestness;—an *earnestness*, which, beyond all controversy, it demands, in its professors and preachers. To me it is indeed somewhat paradoxical, that whilst we believe that our religion has been greatly corrupted from its original simplicity, and that its imperfect influence, and the vices that prevail in the world are in no small degree owing to these corruptions, we should generally manifest so little zeal and earnestness in recommending and supporting the faith which we think naturally tends to correct these evils, by its enlightening and purifying influence on the minds and characters of those who embrace it.

It will be plead, perhaps, that though there may have been an appearance of coldness, and indifference on the part of liberal christians, yet the appearance has been greater than the reality; that much of their exertion has been necessarily directed to the defence of their own characters, and the character of their faith, against the unfair and constant attacks of zealous opponents. The justness of this plea must be admitted. A necessity has undoubtedly been imposed upon them, of vindicating their faith in a merely argumentative manner, by plain and simple statements and sober reasonings addressed to the understandings of men. But I must be permitted to inquire whether they could not also, with advantage, often avail themselves of the influence of a popular oratory? Is it not indeed a duty more frequently to attempt to set in motion that wonderful and highly important moral machinery which consists in feelings, emotions and passions? a part of our constitution indeed, which must be addressed discreetly and delicately, but whose true exercise, and proper government, after all, constitute the very essence of genuine faith and happiness.

Is it not important that we more fully appreciate the value and use of this part of our moral nature, and act upon the principle, that these, as well as the powers of the understanding, are to be influenced by the warm and steady impulses of salutary truth,—by the "irresistible grace" of an earnest and powerful eloquence? Of what use is all our acumen and philosophy, and learned industry in subverting the foundation of human dogmas and sanctified error, if after all little or nothing be done, to mould the affections, to purify and warm the hearts, and enliven the moral sensibilities of men? It cannot be that liberal christians, *honoured with the sacred office*, are to be informed of the high importance of zeal and ardour in the duties of their vocation, in order to arouse their hearers to a just view of their moral interests and relations, as well as to save them from the infection of a busy and ambitious proselytism. There can be no impropriety, however, in endeavouring to impress the sentiment more deeply, and to preserve it continually in a state of more vigourous action. Zeal directed by knowledge, and flowing from deep and heartfelt piety, is the important instrument by which the slumbering powers of the soul are to be awakened, and sensibility imparted to the conscience. Without this, learning, talents, sincerity and all the noble attributes and qualities which command the respect and even the admiration of mankind —will but tardily and with much difficulty "win souls to Christ."

And what system, let me ask, is most likely to produce the highest elevation of virtue? Is it not that which delights to bring to view the paternal character of God; which tells man that he is a free agent, and that through the ordinary favour of God he is capable, by his own efforts, of attaining that life of virtue and holiness, and that "death of the righteous," which shall be followed by the blessedness of heaven? This faith is a direct and constant appeal to the hearts of men, constraining them to 'do and live.' Let those then, who embrace this system, and whose business it is to recommend and promote a conformable practice,—let them, whether from the pulpit or the press, give scope to that zeal according to knowledge, and exert that heart-stirring eloquence, which shall enliven the moral sensibility, and awaken the slumbering powers to action. The beauty and consistency of this system recommend it to our cheerful and earnest acceptance. But where is the consistency of the system that tells man that he is totally depraved and morally unable to do any thing toward effecting his salvation, and yet exhorts him, under the penalty of eternal pain, to repent and make to himself a new heart? Yet this system is enforced with a zeal so ardent and glowing, and with such apparent conviction of its truth and importance, that, notwithstanding what we think its manifest absurdity, it is very extensively embraced. If zeal, then, in support even of this forbidding system, is attended with such signal success, what might it not effect in support of the amiable and reasonable system which we embrace—a system founded on reason, and every where countenanced and supported by the plain and natural import of the word of God?

Much more might be advanced on this interesting subject, than I have leisure at present to offer; but I hope that the time is fast approaching when the friends of rational christianity will so prove themselves zealously affected in a good cause, as to need no memento from

BENEVOLUS.

CHRISTIAN REGISTER.
FRIDAY EVENING, DECEMBER 21, 1821.

Congress of the United States.

THE SENATE.

On Friday and Saturday the 7th and 8th, no session was held by the Senate. On Monday nothing important was transacted.

On Tuesday, proceeded to the choice of Chaplain. After the fourth ballot, Rev. Mr. Ryland having a majority of the votes, was declared to be elected.

On Wednesday. Mr. Johnson, of Kentucky, introduced a resolution proposing an amendment of the Constitution of the United States, providing in cases of law where a state is a party, such state may appeal from the decisions of the United States Court to the Senate of the United States.

On Tuesday, the annual report of the Secretary of the Treasury was received, of which the following is an abstract—

	Dolls. Cts.
Revenue of A. D. 1818. . . .	26,095,200, 65.
Do. Do. 1819. . . .	21,435,700, 69.
Do. Do. 1820. . . .	15,284,546, 29.
Payment into the Treasury during the three first quarters of the present year, . .	16,219,197, 70.
Expected from the fourth qr.	3,595,278, 14.
Total for A. D. 1821,	19,814,475 84.

The appropriations of the present year are expected to amount to 19,235,288, 47.

The amount of the public debt that will be unredeemed on the first of January, 1822, is estimated at 93,423,605,73.

The death of the Hon. William A. Trimble being announced, a committee was appointed to superintend his funeral.

HOUSE OF REPRESENTATIVES.

Friday Dec. 7.—A special committee on the subject of revolutionary pensions was appointed.

A resolution was submitted relative to the opening a canal between the lake Michigan and the river Illinois.

Monday, Dec. 10. The appointment of four new committees was announced, viz. *On the Naval Establishment—On the Military Establishment—On the Foreign and Diplomatic affairs of the United States—On the Slave Trade.*

Forty-five petitions were presented this morning—after referring them to various committees, and disposing of several motions made by different members, the House proceeded to the election of a Chaplain. After four ballotings the Rev. Jared Sparks, of Baltimore, was declared to be elected. The principal other candidates, were Rev. Messrs. Dwight and Allison.

Tuesday, Dec. 11. The following committees were announced—

On Public Buildings—On the joint Library Committee—On Enrolled Bills.

Eighty-six petitions were presented, and referred to committees.

A bill was reported by the Judiciary committee, "for the establishment of a uniform system of Bankruptcy throughout the United States." It is made the order of the day for the 7th of January.

Motions were made for the appointment of a Committee on the appropriation of Public Lands, for the purposes of Education and Internal Improvements, in the different states; and also, a Committee on Roads and Canals.

Wednesday Dec. 12.—Seven petitions were received, and referred.

A bill was read twice and engrossed providing for the relief of persons wounded and disabled in the revolutionary war.

Thursday Dec. 13.—The death of Mr. Trimble being announced, it was moved to dispense with the order of business in the house.

Adjourned till Saturday.

A Memorial has been presented to congress, by the Rector and visitors of the university of Virginia, signed by the late President JEFFERSON, as Rector, representing in a very forcible manner, the disadvantages that are experienced by American scholars and American literature, on account of the duties on imported books,—and petitioning the attention of congress to the subject. After stating, amongst other things, that the duties, Custom-house charges, and importer's profits amounted to *twenty-five per cent.* (a very low estimate, as appears by late newspaper articles) the memorial proceeds to represent,

After many years experience, it is certainly found that the re-printing of books in the United States is confined chiefly to those in our native language, and of popular characters, and the cheap editions of a few of the classics for the use of schools; while the valuable editions of the classical authors, even learned works in the English language, and books in all foreign living languages, (vehicles of the important discoveries and improvements in science and the arts, which are daily advancing the interests and happiness of other nations) are unprinted here, and unobtainable from abroad but under the burthen of a heavy duty.

The difficulty resulting from this mode of procuring books of the first order in the sciences, and in foreign languages, ancient and modern, is an unfair impediment to the American student, who for want of these aids, already possessed or easily procurable in all countries except our own, enters on his course with very unequal means, with wants unknown to his foreign competitors, and often with that imperfect result which subjects us to reproaches, not unfelt by minds alive to the honour and mortified sensibilities of their country.

That, to obstruct the acquisition of books from abroad, as an encouragement of the progress of literature at home, is burying the fountain to increase the flow of its waters.

That it is true that no duty is required on books imported for seminaries of learning; but these locked up in libraries, can be of no avail to the practical man, when he wishes a recurrence to them for the uses of life.

That the value of science to a republican people, the security it gives to liberty, by enlightening the minds of its citizens, the protection it affords against foreign power, the virtues it inculcates, the just emulation of the distinction it confers on nations foremost in it—in short, its identification with power, morals, order and happiness, (which merits to it premiums of encouragement rather than repressive taxes) are topics which your petitioners do not permit themselves to urge on the wisdom of Congress, before whose minds those considerations are always present, and bearing with their just weight.

And they conclude, therefore, with praying that Congress will be pleased to bestow on this important subject the attention it merits, and give the proper relief to the candidates of science among ourselves, devoting themselves to the laudable object of qualifying themselves to become the instructors and benefactors of their fellow citizens.

On Sunday evening last, the Rev. Daniel Temple, who is going out as a missionary to Western Asia, delivered a discourse in the Old South Meeting house, relative to foreign missions, and a collection was afterwards taken, for the benefit of missions. Mr. Temple carries with him a printing press, &c. which has been procured, chiefly, by subscriptions of gentlemen in this town. His first destination, according to the instructions of the Board of Commissioners. is, the Island of Malta; and he is expected to make it his first business, to acquire a knowledge of the modern Greek and Arabic languages, in preference to any of the other modern languages of regions about him. As soon as the affairs of the Ottoman empire become sufficiently settled to admit, he is to remove to Smyrna, and there to employ himself in preaching, printing and distributing tracts, &c. &c.

The execution of Michael Martin, for highway robbery, took place yesterday, agreeably to previous notice, at Lechmere point. He was carried from the prison at about 12 o'clock. After ascending the first platform, and the warrant for his execution being read, he knelt, and appeared to join very earnestly, with the officiating clergyman, in his devotions. He then immediately ascended the second platform, and very soon after the necessary arrangements were made, he dropped his hankerchief as a signal of his readiness.

The appointment of the Rev. Mr. Sparks, as chaplain of the House of Representatives, although it does not determine with certainty, the religious sentiments of the majority of the House, yet it shows, at least, that they are above the narrowness and prejudice that prevail in some sections of the country.

When we introduced in our last number, a notice of the controversy that has arisen in the English Church, relative to the "Questions" by the bishop of Peterborough, we intended in the present number to introduce the Review, or *parts* of the Review of this controversy, from the Monthly Repository, but, contrary to our expectations, we have been unable to obtain it. It shall be given as soon as it can be obtained,—we hope in the next number.

We understand that the New-England Galaxy is to be published on an enlarged sheet, on the 1st Jan. and to embrace general subjects of politics, and news.

A very earnest discussion is at present carried on in the papers in this town, of the question, whether it is expedient that Boston be incorporated as a city.

From the Norfolk Herald, Nov. 29.

We learn that a question has been submitted to the Attorney General of the United States, whether free persons of colour are, in the State of Virginia, citizens of the United States within the intent and meaning of the acts of Congress regulating the foreign and coasting trade, so as to qualify them for owning or commanding vessels? and that the Attorney-General has given it as his opinion that free persons of colour in Virginia cannot be considered as citizens of the United States, and that therefore such persons cannot, within the intent and meaning of the acts referred to, own or command vessels.

This is an important fact, from the operation of which we foresee much embarrassment; for as the decision of the A. G. cannot apply to free persons of colour in those states where they are admitted to citizenship, a vessel may be lawfully commanded by a free coloured person to trade from New-York to Philadelphia, or from any one port to another, under the jurisdiction of states acknowledging such persons as citizens, and yet be prohibited from going from any such port to one where no such acknowledgment exists. A vessel for example coming from New-York, in command of a coloured person, with lawful papers and regular clearance, would not be admitted to entry, we presume, in a port in Virginia; or if permitted, it must be as a foreign vessel, and paying tonnage as such. And again—if a free colored person owning a vessel wished to sell her, how is he to make the transfer? Not being owned by a citizen of the United States, no papers could be taken out for her; for the purposes of navigation, therefore, she would be useless. It is well that congress is about to meet, as some legislation is certainly required to unravel and adjust the perplexities with which this conflicting state of things is pregnant.

CONCORD, (N. H.) Dec. 17.

On Dec. 4, James Armstrong, a native of England, stole at Hanover, a bundle belonging to Mr. Josiah Colburn, of Lime, containing several articles of wearing apparel and a pocket book with about 200 dollars in notes of hand. He took the Hanover stage, and tarried one day in this town, disposing of some of the articles to pay his stage-fare. He was pursued to Boston by Salmon Washburn, Esq. who, after waiting several days, detected him while inquiring for the bundle which he had left at the stage house. He was immediately examined before a magistrate—committed to gaol, and on Wednesday last was tried, convicted, and is probably at this time sentenced to serve a proper time in the Massachusetts State Prison. *Pat.*

At a meeting of citizens in New-Haven, a committee was appointed to procure the necessary surveys of the country between that city and the north line of the state by way of Farmington, to ascertain the practicability of constructing a canal thereon, and to adopt measures for the construction of the proposed canal.

From the R. I. American of Dec. 18.

Counterfeit Bank Notes appear to be increasing daiiy—several new kinds made their appearance at my office last week, viz: 5 dollar bills of the Union Bank, Boston, 2 dollar bills of the Hartford Bank, Hartford, 2 dollar bills of the Ontorio Bank, Canandaigua, N. Y, 2 dollar bills of the Mechanicks Bank, New-York, 2 dollar bills of the Franklin Bank, New-York. Besides these, there are a number of others, too numerous for a communication of this kind. J. B. WOOD.

GEORGIA LEGISLATURE.

A bill has passed, granting 25,000 dollars for building a College Edifice, at Athens. The college is also to be permanently endowed by the appropriation, annually, of such sum, from the state treasury, as, when added to the proceeds of the college bank stock, and to the revenue derived from other sources, will amount to 8000 dollars.

The committee on public education and Free Schools, have also made a report, which concludes as follows:—

"*Resolved*, That it is expedient to advance the school fund to the sum of 500,000, and that the means and resources, herein before adverted to, be, and they are hereby set apart and directed to be applied to that purpose."

COMMERCIAL NOTICE.

The Merchants in the United States, and others whom it may interest, are hereby informed, that it has pleased His Majesty the King of Denmark, in consequence of the scarcity of Timber and Lumber in Iceland, to permit the proper department, for the present, and as long as it shall be deemed necessary, to grant Passports to subjects of foreign States, which will entitle them to carry Timber and Lumber to Iceland, without paying the duty fixed by the Royal Ordinance of September 3d, 1816; but subject nevertheless to the other conditions therein mentioned, or such especial ones as on application for the Passport at Copenhagen, in each individual case may be deemed requisite.

Danish Consulate General,
At Philadelphia, Dec. 10th, 1821.

NEW-YORK, Dec. 17.

At a meeting of the Merchants and citizens of New-York, holden this day at the Tontine Coffee House, his honour the Mayor being in the chair, a Memorial to Congress praying for the adoption of a uniform system of Bankruptcy was introduced, and passed by nearly a unanimous vote, with a resolution that the same be signed by the Chairman and Secretary, and forwarded.

United States and France.—In the Philadelphia Franklin Gazette is a long letter from Washington, on the subject of our negotiation with the French Minister, on commercial affairs, the writer observes,

"There is a secret at the bottom of the Baron's argument not generally understood. The United States have large demands upon France, and the French claim under the Louisiana Convention has been got up as a set off. But the Baron will not succeed, notwithstanding his perseverance."

Medical College of Maryland.—This Institution now reckons among its students, two hundred and thirteen. At its commencement, two years since, the number was seventy, exhibiting an increase almost unparalleled in rapidity.

Vaccinating Dispensary.—An institution of this kind has been established in this town by Dr. T. Dexter, He has generously offered to vaccinate all the poor, who are unable to pay him, *gratuitously.*

The small pox is said to prevail greatly in Baltimore. Four physicians of that place have advertised to vaccinate gratis.

The Eye Infirmary of New-York, a charitable institution, for the benefit of the poor, within the last year, *have restored to sight* 436 blind persons, many of whom had been blind from their infancy—A similar Institution to the above, in Boston, under Dr. Reynolds, is gaining high repute.—*Gaz.*

Judge Cooper, formerly of Pennsylvania, has been elected President of Columbia College, South Carolina.

The citizens of Geneva, N. Y. contemplate the opening of a lateral Canal, to connect the Seneca Lake with the Grand Western Canal.

The new light-house on Stratford Point, in Long Island Sound, is completed.

A law has passed in Vermont for posting tiplers by the selectmen, and providing a forfeiture of seven dollars, for the use of the town, in each case where persons thus posted shall be furnished with spirituous liquors, *N. H. Pat.*

The Geneva Gazette states, that 73,905 pounds of maple sugar was made the last spring in the town of Phelps.

An action for breach of promise of marriage was decided in Salem last week, in which the jury returned a verdict for the lady, who was the plaintiff, of 1000 dollars.

A deputation of Indian Chiefs, from tribes far to the West, has visited Washington; and it is said will also visit Baltimore, Philadelphia and New-York; and will afterwards spend the rest of the winter at Washington.

The New-York National Advocate says, the Indian Chiefs and Warriors on a visit to that city, are a band of warlike men of more height, bone and muscle, and commanding and impressive faces, than have been seen in any previous delegation from the Indian tribes.

The U. S. Schooner Porpoise, lieut. Ramage, sailed from Matanzas Nov. 22. on a cruise;—on the 24th she captured a piratical boat off Cape Antonio, loaded with goods. The crew of the boat made their escape to the woods on the approach of the Porpoise.

FOREIGN ITEMS.

MADRID, Oct. 18.

It is pretty certain that the Deputies to the ensuing Cortes will be nearly all chosen from amongst the most violent Jacobins in Spain. All the candidates and electors of opposite opinions have been compelled to retreat from the Electoral Assemblies by bludgeons and bayonets. At Pampaluna, amongst other places, the Authorities were necessitated to call out the provincial grenadiers, in order to avoid bloodshed. It will, however, be said, that these elections represent the wishes of the Spanish nation.

Lima.—Capt. Dungan, of the brig Bliss, arrived below in 20 days from St. Thomas, states that a Danish schooner arrived there in 35 days from Montevideo bringing a confirmation of the capture of Lima.—Several Danish vessels had arrived at St. Thomas from Laguira, which place is now in undisturbed possession of the patriots. The U. S. brig Spark had been at St. Cruz a few days before the Bliss sailed.—Two Spanish privateers had been captured by Com. Daniels, and sent into Laguira. *Fed. Gaz.*

His highness Mehmed Ali Pacha, Vice Roy of Egypt, has authorised Mr. George Gibbs, of Sunswick, near New-York, to engage an experienced Mineralogist, and Geologist, for the purpose of exploring the mineral riches of his kingdom. [*Philad. Union.*

A St. Augustine paper of Nov. 24, states, that no new case of fever had occurred in that city for ten days past; and that the emigrant citizens might safely return, without any fear of its recurrence, for the present season, at least.

Prince Ypsilanti, (the younger) has invited the Greek chiefs of Morea to a general meeting, to consult on their affairs.

On the coast of Spain, bordering on the Mediterranean, the yellow fever has prevailed to a distressing degree. By the latest accounts, it is stated, that in the city of Barcelona, 400 died daily.

The coast of Columbia, (S. A.) is said to have been declared in a state of blockade, by the Spanish authorities,—and that a number of American and British vessels had been taken by the cruisers, for attempting to enter the ports.

ORDINATIONS.

On Tuesday, the 18th inst. the Rev. Samuel Brimblecom was ordained Congregational minister at Sharon.

The exercises began with the anthem, "Bless the Lord, O my soul."

The Rev. John White, of Dedham, made the introductory prayer.—The anthem, "Behold, I bring you glad tidings," was then sung by the choir.—The Rev. Henry Colman preached from Matthew ix. 37, "the harvest truly is plenteous."—The Rev. President Kirkland, made the ordaining prayer, and gave the charge.—The Rev. Alvan Lamson, of Dedham, gave the right hand of fellowship.—The Rev. Richard M. Hodges, of Bridgewater, concluded with prayer.—A hymn was then sung to the tune of old hundred.

Sharon was incorporated June 20, 1765. For some years previous, it was a part of Stoughton, but it originally belonged to Dorchester.

While this town constituted a part of Stoughton, it was formed into a parish; and the Rev. Philip Curtis, a native of Roxbury, and a graduate at Cambridge, in 1738, was ordained the first pastor, in 1742. He continued in the ministry to the time of his death, Nov. 22, 1797, at the advanced age of 85.

The Rev. Jonathan Whitaker, of Salem, was ordained his successor, Feb. 27, 1799. He was dismissed by mutual consent, in February, 1816, and installed in New Bedford, Oct. 31, 1816.

This small town, a few years since so happily united, contains now a baptist society; and recently twelve male members of the congregational church have separated themselves from the parish, and have formed themselves into a body, under the title of *The Christian Society in Sharon.* These with less than a third of the inhabitants of the town appointed the 19th instant to ordain a minister over their new society. It remains to be decided, whether these divisions and sub-divisions will promote the real interests of religion, or tend to excite that "wrath of man, which worketh not the righteousness of God." *Communicated.*

Ordained at Sharon, 19th inst. Rev. J. B. Felt.

Introductory prayer, by Rev. Mr. Cornelius, of Salem.—Sermon by Rev. Brown Emerson of Salem. Cor. v. 21. We are ambassadors for Christ, &c. &.—Ordaining prayer, by Rev. S. Gile, of Milton.—Charge by Rev. John Codman, of Dorchester.—Address to the Church, by Rev. Elisha Fiske, of Wrentham.—Right hand of fellowship, by Rev. Mr. Cogswell, of Dedham. Concluding prayer, by Rev. Luther Sheldon, of Easton.

MARRIED,

In Boxford, by the Rev. Dr. Eaton, Captain Daniel Flint, son of Deacon D. Flint, of Reading, to Miss Sarah Eaton, daughter of the Rev. Dr. Eaton, of Boxford.

DIED,

In this town, on Monday, after a long and severe illness, Miss Hannah Durivage, daughter of Mrs. Anne Durivage, aged 28.

In Milton, on Thursday last, Mrs. Ruth Vose, wife of Col. Elijah Vose aged 70.

In Medford, on Sunday evening, Dea. Samuel Kidder, aged 75.

In Quincy on Monday last, Col. James Thayer, aged 43.

In Hingham, on Saturday last, sudddenly, Mr. Jonathan Lincoln, aged 71.

In Wendell, very suddenly, Mrs. Mary Green, consort of the Hon. Joshua Green. aged 54.

In Epsom, N. H. Hon. John M'Clary, aged 37, son of Gen. Michael M'C.

In Baltimore, Gen. Richard K. Heath.

In Washington, the Hon. William A. Trimble, a Senator of the U. S. from Ohio, aged 35 years.

In Harrison county, Vir. the venerable Major William Haymond.

POETRY.

From Blackwood's Edinburgh Magazine.

TO A DYING INFANT.

SLEEP, little baby! sleep!
Not in thy cradle bed,
Not on thy mother's breast,
Henceforth shall be thy rest,
But with the quiet dead.

Yes—with the quiet dead,
Baby, thy rest shall be,
Oh! many a weary wight,
Weary of life and light,
Would fain lie down with thee.

Flee, little tender nursling!
Flee to thy grassy nest,
There the first flowers shall blow,
The first pure flake of snow
Shall fall upon thy breast.

Peace! peace! the little bosom
Labours with short'ning breath—
Peace! peace! that tremulous sigh
Speaks his departure nigh—
Those are the damps of death.

I've seen thee in thy beauty,
A thing all health and glee;
But never then wert thou
So beautiful, as now,
Baby! thou seem'st to me.

Thine up-turn'd eyes glazed over,
Like hare-bells wet with dew;
Already veil'd and hid
By the convulsed lid,
Their pupils darkly blue.

Thy little mouth half open—
Thy soft lip quivering,
As if (like summer air
Ruffling the rose leaves) there
The soul were fluttering.

Mount up, immortal essence!
Young spirit! haste, depart—
And is this death!—dread thing!
If such thy visiting,
How beautiful thou art!

Oh! I could gaze forever
Upon that waxen face:
So passionless! so pure!
The little shrine was sure
An angel's dwelling-place.

Thou weepest, childless mother!
Aye weep—'twill ease thy heart—
He was thy first-born son,
Thy first, thine only one—
'Tis hard with him to part;

'Tis hard to lay thy darling
Deep in the damp cold earth—
His empty crib to see
His silent nursery,
Once gladsome with his mirth.

To meet again in slumber
His small mouth's rosy kiss;
Then, waken'd with a start
By thine own throbbing heart,
His twining arms to miss!

To feel (half conscious why)
A dull, heart-sinking weight,
Till mem'ry on thy soul
Flashes the painful whole,
That thou art desolate!

And then to lie and weep,
And think the live-long night
(Feeding thine own distress
With accurate greediness)
Of every past delight;

Of all his winning ways,
His pretty playful smiles,
His joy at sight of thee,
His tricks, his mimickry,
And all his little wiles!

Oh! these are recollections
Round mother's hearts that cling—
That mingle with the tears
And smiles of after years,
With oft awakening.

But thou wilt then, fond mother!
In after years look back,
(Time brings such wondrous easing)
With sadness not unpleasing,
E'en on this gloomy track.

Thou'lt say—"My first-born blessing!
It almost broke my heart
When thou wert forc'd to go;
And yet, for thee, I know,
'Twas better to depart.

"God took thee in his mercy,
A lamb, untask'd, untry'd;
He fought the fight for thee,
He won the victory,
And thou art sanctify'd!

"I look around, and see
The evil ways of men;
And, oh! beloved child!
I'm more than reconcil'd
To thy departure then.

"The little arms that clasp'd me,
The innocent lips that prest—
Would they have been as pure
Till now, as when of yore,
I lull'd thee on my breast?

"Now (like a dew-drop shrin'd
Within a crystal stone)
Thou'rt safe in heaven my dove!
Safe with the Source of Love,
The Everlasting One.

"And when the hour arrives
From flesh that sets me free,
Thy spirit may await
The first at heaven's gate,
To meet and welcome me."

MISCELLANY.

From the Christian Reformer.

Pastoral Letter from a Unitarian Minister to a young man of his Congregation, who was extremely ill. *May* 10, 1817.

MY DEAR YOUNG FRIEND,

My thoughts are often turning to you with an affectionate sympathy, and with an earnest desire for your happiness both here and hereafter. It is one of the mysteries of the divine government which is not here explained to us, that in the midst of health and prosperity, when we seem to stand without a cloud on the top of the hill of life, so many of us have our strength weakened by the way, our hopes and purposes broken off, and ourselves called upon to cease from man, and to fix our views and thoughts chiefly upon those things which lie beyond the grave. It cannot be doubted but the danger of your present situation is often mingling itself with the multitude of those thoughts which are crowding upon you. Our heavenly Father undoubtedly *can*, if he please, remove your disorders from you, and give you many years of life; but you must be aware, that *at present*, appearances are much against you. Your complaints are very painful, and you have need of much patience and resignation. I pray God that you may be able fully to acquiesce in the Divine will concerning you. Be assured, my suffering brother, that all is *right*. Infinite wisdom and infinite love have seen fit thus to shew you the *vanity* of this life, even in its most favourable circumstances, and this has a natural tendency to turn your attention to that great and good Being who alone can make you happy. I hope and pray that you may be able to do this in such a manner as to find him a support to you in this your day of pain and trial.

In the review of life, the *best* of us have much to be ashamed of and sorry for. Of our *sincerity*, God is the *only* judge; but in the season of bodily affliction, when we are confined to our chambers, or our beds, we have full time for *self-examination*, and every circumstance about us naturally leads us to it. This, and an entire resignation of ourselves to the Divine will, are the grand duties that in seasons of sickness we have to perform. As we are able, in such cases, to do but little, our heavenly Father graciously gives us but little to do. When we have given the best advice *to*, and made the best provision in our power *for*, those we are leaving behind us; when we have felt grateful to our friends, and heartily forgiven our enemies, we have done all that we can, in a worldly respect, to prepare for our removal. We have then to throw ourselves, without reserve, and with a deep, humbling sense of our numerous failings and sins at the foot of the Divine throne, and wait, without murmuring, the Divine disposal.

To encourageus to this, we have the gospel of the blessed Jesus. There we read that GOD IS LOVE; that all things are appointed by, and under his control and direction; that he knows all our circumstances; that if we will pray unto him he will hear us, and, as it is really best for us, grant or deny our requests. We are expressly told that all things, whether life or death, whether things present or things to come, that all shall work together for good to those who love God. Death, to a real Christian, is no longer the king of terrors, but an angel of deliverance from the diseases, the cares and decays of mortality, and the herald of eternal life. We must all, indeed, lie down in the grave; but, blessed be God, the grave is not to confine us forever. A day of resurrection will certainly come, and an immortal existence will follow. *If we believe that Jesus died and was raised again, them also that sleep in Jesus will God bring together with him.*

The contemplation of this great and animating truth, my dear young friend, will, I hope, cheer and refresh your wearied spirits. Whatever may be the issue of your present sufferings, it will do you good to think, as often as possible, upon these things. Turn away your thoughts as much as you can from earthly objects. Be very frequent in your prayers for Divine help. A few words at a time are all that is necessary, and, perhaps, better upon the whole than a long address, particularly in your feeble state. The prayers of our Lord are none of them long, and most of them very *short*.

To part with your family, should it be so appointed, will be a severe trial; you leave them, however, in the hands of Him who has said—"*Leave thy fatherless children to me, I will save them alive; and let thy widows trust in me.*" The *first* duty of a child is to love, and conform itself to the will of its parent: the *highest* duty of a Christian is to resign himself and all his concerns *implicitly* to the will of his God. Earnestly labour to do this, and I trust you will not labour in vain. Labour sincerely to do this, and whether you live or die, you will be accepted by Him. When you return, and I hope the little change will be beneficial to you, I shall be truly glad to see you; and in the mean time, I commit you to the mercy and care of the Almighty; and remain your ever affectionate Friend and Pastor.

From the N. H. Patriot.

HANOVER ORTHODOXY.

Messrs. Hill & Moore,

It appears from the account of studies at Dartmouth College, as published in your Register, that the students of that seminary must be drilled into the Hopkinsian orthodoxy. Among other studies is *Edwards on the Will*—the very backbone of that creed—a work which, it is believed, has been introduced into but one other college in the United States, and which is not even used in the seminary where the author was president. The absurdity of putting, perhaps the most abstruse metaphysical work in our language into the hands of young men and boys, would be a sufficient objection to its use as a classic, and the indignation of every friend of religious toleration, and free inquiry should be excited, when it is considered, that Edwards on the Will, is the very foundation work of the faith received in that Spiritual Hierarchy which requires unqualified subscription to her articles, and submission to her authority, under the ban of excommunication from all christian privileges.

HILLSBOROUGH.

The last *Edinburgh Review*, in the conclusion of its article on the subject of "Capital Punishments," in speaking of the exertions of the Society of Friends, observes, "The Quakers have taken a considerable interest in this question; and to them we also, in a great measure, owe the abolition of the Slave Trade. They have been ridiculed, as a body, for not lending themselves to the pomps and vanities of the world; but they devote themselves to prying into and alleviating its evils If you see one of them come into a bookseller's shop, it is not to inquire for *Campbell's Pleasures of Hope*, or for *Rogers' Pleasures of Memory*, but for *Buxton on Prison Discipline*, or the last account of the *State of the Gaol at Leicester*. These are their delights, their luxuries and refinements. They do not indeed add new grace to the Corinthian capital of polished society; but they dig down into its dungeon-glooms and noisome sewers—

"Do good by stealth, and blush to find it fame."

They bear the yoke of the wretched, and lighten the burden of humanity—and they have, and will have their reward."

THE DUTY OF JURORS.

From the North American Review.

We cannot forbear to notice the indifference which prevails among us with regard to the duty of serving on juries, and the reluctance with which those who are best qualified for the task, are brought to the performance of it. No symptom can be more alarming in a republic, than that apathy which suffers those duties to the public which are laborious and unprofitable, to fall upon the ignorant and worthless. Foreign invasion and open revolt are comparatively trifling evils—they are seen—the danger is apparent, and the remedy certain; but that selfish spirit, which leads the citizen to prefer his ease or his gains to the public service, is the secret enemy, whose progress is unperceived until the moment of destruction approaches. It were well also, if our grand juries would more generally bear in mind, that the duty of deliberating on criminal informations is not the only one which devolves on them. The condition of prisons and their inhabitants, the state of the roads and bridges in the country, the existence of nuisances, the administration of the laws respecting paupers, and many other subjects which are connected with the furtherance of justice and the public convenience, come within the scope of their powers, and seem in England to be brought under the closest inspection.

Lockham, the celebrated Persian moralist, relates the following story of himself: 'I was once (says he) so poor that I had not wherewith to buy a pair of shoes, and was obliged to go barefooted. However patient I had been till then, I was become very dissatisfied with my lot, and entered the temple of Cuffa extremely melancholly and discontented. I there saw a man who had no legs; reflecting on his condition, I no longer complained of wanting shoes, but gave thanks to God, from the bottom of my heart, that I could still walk, though barefooted. How much better is it, thought I, to be without shoes than legs! If this poor man could recover his legs, how extatic would be his joy though he should have no shoes.'

From the European Magazine.

MANNER OF EVENING PRAYER IN SPAIN.

[Dallas' Travels in Spain.]

There is nothing with which a foreigner, unacquainted with the religious customs of Spain, is so struck, as the performance of the *Oraciones*, or prayers at sunset. The reflection that at the same moment, or rather an unbroken succession of moments, there is a general suspension of all work and conversation, and that a NATIONAL *act of* ADORATION, in silence, is taking place throughout the kingdom, renders it truly awful and imposing. Our author, (Dallas,) has given us the following picture of the *Oraciones*, as offered on the Alameda, or public walk of Cadiz.

"The sun had been some time apparently enlarging the circumference of his orb; his brilliant disk had gradually received its evening tinge of red; and now his last ray darted upward from the refulgent bosom of the ocean, streaking with gold the expanded edge that veiled his face. It was the signal for *Oraciones*, or evening prayer, which being repeated by the tolling of the bell of every church, the whole city, the *whole* KINGDOM, addressed a prayer and a thanksgiving to the Almighty Being who had brought the day to a close. The crowd upon the Alameda, whose busy hum and footsteps mingled their bruit upon the ear like the fall of waters, where the course of a gentle streamlet is broken by some impeding rock, now stood still, and there prevailed, as if by magic, a sudden, profound, and awful silence. At the sound of the bell, the carriages stopped; all who were sitting arose; those who were walking remained in the position in which that moment overtook them; all conversation was suspended, and every one repeated an inward prayer. The sign of the cross, which closed the prayer of each, was the signal for the breaking of this holy silence; every one gave a salutation to those who surrounded him, known, or unknown, and then the stream flowed on unaltered in its course."

Vaccination a remedy for the plague.—Dr. Strubon at Constantinople and Dr. Lafond at Salonica, have made many experiments which tend to prove that vaccination is an excellent preservative against the plague.—*Rev. Encyclo.*

LITERARY.

A new edition of the abridgment of Dr. Blair's Lectures, published by Messrs. Hill & Moore, Concord, N. H. has lately been put into our hands. This edition is particularly designed for the use of academies and schools, and contains improvements, which, we think, will give it an extensive circulation. To each chapter of the work is appended a list of appropriate questions adapted to the text. These questions will not only lessen the labour of the teacher, but will greatly aid the learner, by placing what is required clearly before him.

"The principal object," says the editor of this work, "in annexing questions to the text of elementary school books, is to alleviate the labour of teachers, and to present to scholars in a perceptible form, the tasks to which they are appointed. The labour of proposing questions, at the time of recitation, is by no means small to the teacher, and in works like the present, without questions, there is no inconsiderable difficulty, with young persons especially, in ascertaining the extent of what is required of them."

☞ Subscriptions for the Christian Register are received at the printing office of John Cotton, Jr. No. 10 Congress-street, and at Cummings & Hilliard's, No. 1 Cornhill. New subscribers, who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

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☞ A chamber to let over the above store.
Nov. 16.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

Walter's Poems.

JUST PUBLISHED, and for sale by *Richardson & Lord*, and at *No.* 47, *Marlboro'-Street*, "POEMS, by WILLIAM B. WALTER."
Nov. 23.

Gray's Sermon.

FOR sale at *Cummings & Hilliard's, Wells & Lilly's* and *James W. Burditt's* Bookstores—a Sermon displaying the various religious opinions now most prevalent—delivered at Jamaica Plain, Sept. 23, 1821, by THOMAS GRAY, Minister of that Parish.
Nov. 16.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, JR. Printer.

No. 10, *Congress-Street*,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.